

ENGLANDS SAD ESTATE LAMENTED.

AND HER Abominations DISCOVERED:

Which are the Cause of the Present Visitation of Gods Judgments upon Her Inhabitants.

In which also is declared, the true, only, and alone way, by which the future Judgments threatned may be escaped.

Wherein also the Rulers of the Nation may see the State, and perceive the danger they are in.

Written this 7th. Month, by a Servant of the Lord, *Josiah Cooke*.

If thou wilt not observe to do all the words of this Law, that are written in this Book: that thou mayest fear this glorious Name: THE LORD THY GOD: ----- Then the Lord will make thy Plagues wonderful, and the Plague of thy Seed great, and of long continuance, Deut. 28. 58. 59.

Printed in the Year 1665.

ENGLANDS

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Abolitions

DISCOVERED

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Wherein also the Rules of the Nation may be their

Guide, and prevent the danger they are in.

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Englands Abominations Discovered, &c.

O *England, England*, the Land of my Nativity, who art full of Abominations, and whose sins hath reached Heaven, how art thou filled with pride and oppression, persecutions and cruelty, and all kinds of Abomination aboundeth in thee; How hath the cry of the oppressed been heard in thy streets, and still is, and yet those who are in power to relieve them, have turned away their ears, and have had no regard thereunto, but have feignedly made many fair Promises (in times past) of freedom, and liberty from thoe oppressive, Antichristian yokes and burdens that have long been laid upon the tender Consciences of Gods people: But alas, they have had little regard to their engagements, but have hitherto dealt deceitfully and treacherously with the Lord and his People, and the bonds of iniquity are still standing and instead of breaking of them (according to the requirings of the Lord, and their own engagements) they have made them more stronge, and thereby added afflictions unto the sufferings of Gods people; and by these things, is the Lord provoked, for he hath seen it, and it displeaseth him: And therefore, is his controversie great with thee *Oh England*, and his hand is stretched out in Judgment against thee *O Land of my Nativity*; because of which my heart is even afflicted within me, for the sake of thy Inhabitants, and I am even pressed in spirit to declare unto thee thy abominations, and wherein thy sin lyeth that hath thus provoked the Lord, that if haply those (within thy border) who have not quitee sined out their day, may heare and feare, and repent, and find mercy at the hand of the Lord, that their tranquillity may be lengthened, for he is a God of tender compassion, and wills not the death nor destruction of any; and therefore, hath his hand been long stretched forth in mercy and love unto thee, and his spirit hath long strived with thee to have gathered thee, and he sent his Prophets and servants unto thee, even ris-

ing early, and sending them before the day of his Judgments broke forth, and they proclaimed (in thy streets) Gods mighty day at hand; and forewarned thy Inhabitants both high and low, great and small, bond and free, male and female, Rulers and people of the dreadful day of Gods Judgments, which is now begun to be revealed; but they hearkned not, neither would they receive the counsel of wisdom that cryed in thy streets, but despised all her reprooves; and although she hath continued sending her Prophets and wise men unto this day, yet hitherto they have not hearkned, nor regarded, but have gone on in pride, and presumption, in persecution and cruelty, and have nourished their hearts as in a day of slaughter, and given up themselves to follow pleasures, and have walked in the lusts and devices of their own hearts, and (as much as in them lies) they have fulfilled the desires of their own minds, and lived carelessly, and wantonly upon the earth, as though there was no God; therefore, is thy Judgments just from the hand of the Lord, and thy reward is the recompence of thy own doings, for thy iniquities hath pulled his Judgments upon thee, and thy sins hath brought his Plagues, and thou must confess that he is just in all his wayes, and righteous in all his doings.

For consider Oh Nation, and let me expostulate the matter with thee a little, and then judge thy self what reward thou art worthy of; What could the Lord have done for thee more then he hath done, (or hath he done so for another Nation, as for thee) he hath even filled thee with all manner of Temporal blessings and benefits that the hearts of thy Inhabitants could desire, Corn and Oyle, and Wine in abundance hath been brought into thee, and all kind of Necessaries both for food and raiment hath he caused to abound in thee, that thy Inhabitants might be fed and cloathed, and that want might not be unto any within thy borders; and also, that thou might therein be a blessing unto other Nations about thee; but alas, how hast thou abused his Mercies even in these Temporal things, and converted them unto another use, then that for which they were ordained and given unto thee. How have many of thy Inhabitants spent much of their time to invent what to be cloathed with, and after what manner to be arrayed, in all kind of gorgeous Apparel, when others with all their care and industry could scarce get Raiment to put on to cover their nakedness,

ness, but hath been even ready to starve for want: And how hath many been inventing what to eat, and drink, and also making wast and havock of Gods good Creatures, while many aged, poor and feeble have been in want of bread to eat, and in necessity of food convenient for the preservation of the Natural health, and in this their distressed state & condition they have not had compassion on them, nor commiserated their state, but even vaunted over them as though they had not been their fellow Creatures, and as though God had not appointed them to partake of the fruits of the Creation; and in these things the Mercies of God hath been abused, and his Creatures hath been converted to a wrong use, and the Lords love and goodness therein hath been very evilly requited by thee, and wilt it not be very just, if the Lord send want and scarcity, and famine instead of this great plenty, amongst those who have thus evilly requited the Lord in abusing his Mercies, yes verily. For consider,

Doth not the sins of *Sodom* abound in thee, by which God was provoked to consume it; yea, and greater sins then was charged upon *Sodom*, which was pride, fulness of bread, and abundance of idleness; but Oh Nation, thou hast not been only found in these sins (& yet they have abounded in thee also, as Gods faithful witness in the hearts of thy Inhabitants will testifie) but over and above all this, many of thy Inhabitants (even those who ought to be examples of Chastity to others) have given up themselves to whoredomes, and took delight therein, as though it were a thing not forbidden, but allowed of God, but unto many of them it is happened (and doubtless it will unto more) according unto that saying, *Whoremongers and Adulterers God will judge.* Well,

But this is not all that I have to charge this Nation guilty of, for how doth Oaths cause the Land to mourn, even near unto desolation; and how are the hearts of many of the Inhabitants thereof hardened, and even seared as with a hot Iron, so that without any sense of the reproofes of Gods witness in them, they blaspheme the pure and worthy Name of the holy Lord God, by cursing, swearing, ranting, and sporting themselves in the day time in all kind of pastimes, as though they endeavoured with all their force and might, to draw one another as much as in them lies, out of the fear of God; And besides all this, what lying and dissembling

is there amongst thy Inhabitants, notwithstanding all their profession of (a Reformed) Christian Religion, yet what censuring, cheating, and defrauding one another is there within thy borders, and so treacherous have thy Inhabitants been one towards another and such rotten heartedness, and double dealing have they found one in another, that few of them dares trust one another.

Again, O how doth drunkenness also abound in thee oh *England*, and how are many Houses filled even night and day with riotous persons, spending and wasting the Creation upon their ungodly lusts, and assembling themselves together, even great multitudes to their invented Stage-Playes, and all kind of vanities, and abominations, when the people of the Lord who fear his name, are not suffered to meet peaceably together to wait upon God, and to worship him, but they must be thrust into Prisons, or beat and abused, and knocked down, and by these things hath the Lord been provoked to visit thee with these his just, and sore Judgments.

Oh *England*, *England*, what Lamentation shall I take up for thee, for whom the Lord hath done so great things, not only in giving of thee such fulness of temporal blessings, and benefits (for the end before expressed, which thou hast abused, as herein is signified) But over and above all this, he manifested his Eternal Power in the midst of thee, and thereby wrought miraculously in the hearts of a remnant of thy Inhabitants, to whom he made known the mysterious way (which the vilerous eye never saw) which leads to life, and salvation (and whom he made choice of to be a kind of first fruites unto himself in these latter dayes) and whom he separated from the aforesaid abominations, (in which thou art yet involved) and raised them up to be examples of holiness, and righteousness, and godliness of Conversion; and to bear testimony (and cry) against thy unrighteous, and ungodly wayes, and also put it into their hearts (by his spirit) to tell of his Power which he had revealed in them, and to proclaim his mighty day at hand, in which he would Judge the Inhabitants of the Land in righteousness, and also he warned us, to warn thy Inhabitants to repent, and we cryed a loud in thy Streets, in thy Steeple-houses, and in thy Markets, as thy Inhabitants well knows, and we told them of the dreadful day of Gods Judgments at hand,

to come upon all who (lived, and) continued in the aforesaid abominations; that so they might have returned to the Lord, and have com'd to walk in the light of his Son, wherewith they were enlightned, that so thereby they might have been led out of the aforesaid abominations, and works of darkness, and so have escaped the Judgments threatened.

But instead of harkning to the voice of wisdom which cryed in the Streets, thy Inhabitants rejected her counsel, and despised all her reproofes; and despitefully used the Messengers of the Lord, whom he sent unto thee, and cast them into holes and Prisons, in which many have outwardly perished, whose righteous blood, yet lyes at thy Doores; which God will certainly take vengeance for.

And so far hast thou been, oh *England*, from taking warning or example by those, whom God thus raised up within thy borders, and sent to warn thee; that even thy Rulers (with the advise and counsel of thy Chief Priests, and Prophets) have made divers Laws, and Decrees by which they have endeavoured to stop and limit this work of the Almighty, which by his mighty Power he hath begun in the hearts of his Remnant which he hath raised up to be a peculiar People unto himself within thy Borders.

And as though all thy aforesaid abominations were too little, and that thou might yet add thereunto, how have thy Rulers abused the power which God committed to them, and intrusted them withall in tolerating all those Licensious practises, which daily hath abounded in thy Streets, and in suffering the wicked, and evil doers to go unpunished, and in turning their sword against the Innocent, and to persecute the harmles people of the Lord, for the exercise of their pure Consciences towards him in matters relating to his worship, and in taking upon them to Lord over the Consciences of men; the seat of God, have they not herein greatly abused the power committed to them, and intruded into the Prerogative of God, oh great presumption, and usurpation indeed, a sin which shall not go unpunished by the Judge. But oh that they had harkned, and taken warning in time, that so they might have been healed, but now it will go hard with many of them; for God will certainly be avenged, for this thing, for is it not justice in him to dis-throne such, who would thrust themselves into

into his Throne, and so presumptuously to entrench upon his Prerogative.

Again consider, how many and great hath the sufferings been, that hath been sustained by us (whom God raised up (in the midst of thee, oh *England*) to bear Testimony unto his Name, and against thy Traditional Worshipps, and dead Formes, and outside professions, with the rest of thy abominations) even by reason of the Lawes, and Decrees which thy Rulers have made against us, and sometimes without them also, and how oft have we been thrust together into noisome Prisons, and have suffered all kind of abuse, as stocking, stoning, whipping, knocking down, some kild, in the Streets, and Steeple-houses, and in our peaceable Meetings, where we were gathered only to worship God in spirit; and thus evilly hast thou required the Lord and his people, for his, and their love, and good will unto thee, that thou hast accounted them not worthy to have a being within thy Borders, but in thy Decrees made against them, thou hast designed their Exilement, and Exterpation, from amongst thine Inhabitants, although according to the Law of God, and Nature, (we, and) those whom thy Rulers have already banished (and exposed to the hardships, and difficulties which the Seas, and foreign Countrys affords) have as just a right as themselves, here to have continued in the Land of our Nativity, and to have enjoyed the Liberty of their Consciences in the Service and Worship of God, together with all other temporal benefits, and comforts which God had afforded unto them, as Wives, Children, and Estates, &c. And thy Rulers shall one day know that its as great unrighteousness in them, to Prison, Persecute, and banish us, (for the Exercise of our Consciences towards God) as they can conceive it would be for others to Prison, Banish, and persecute them for the exercise of their Consciences if the Lord should bring them under, wherefore let them consider whether or no they do by us, as themselves would be done by, and whether they are not found transgressors of the Law of Christ.

Well, but, all this is but as a hint of what might be mentioned of the abominations that is found in thee oh *England*, yet hereby thou mayest perceive whether or no, thy sins doth not exceed, the sins of *Sodom*, (whom God destroyed in his displeasure) and whether

whether thy Iniquities doth not surmount the Iniquities of *Gomorrab*, Certainly if Gods witness may arise and answer me in the Consciences of thy Inhabitants, it will make them confess they do; and what then canst thou expect from the hand of the Lord as a just reward of all these thy abominations, surely thou canst not misse of all the judgments that have been pronounced by the spirit of the Lord through his servants, in thy Streets, Steeple-houses, and Markets, and to thy Rulers both by word and writing, for they must, and will unavoidably come upon thee, and then thou shalt know that the Lord spoke by his servants, whom thou slighted, and that the most high rules in the Kingdomes of men, and will execute justice, and judgment, and righteousness in the Earth, and then also thou shalt know, and confess that God gave thee time to repent, and to put away the evil of thy doings from before him, and fore-warned thy Rulers also oft-times of the evil to come, and that they should set free the oppressed, and break the heavy yoke of persecution from off the Necks of Gods people, that with freedome and cheerfulness, they might serve him, but they have not hearkned thereunto, nor regarded at all, therefore is thy Plagues come, and thy Judgment hath not lingered, as is seen at this day.

But well, much of this kind hath oft times been present to thy view, and consideration, so that, I could even almost despaire of hopes that thou wilt heare, or lend an eare unto what I say at this time, because I experimentally know that thou art a rebellious Nation against the Lord, yet my bowels so earnest towards those of thy Inhabitants who have not quite sin'd out their day; that I cannot but strive with them a little, in representing these things to their consideration; that such who have any tenderness left in them, may repent with speed, and turn to the Lord with all their hearts, not feignedly, but in sincerity, that so they may finde a hiding place in him from the wrath to come; and that they may understand the cause wherefore the Lords hand is stretched out against thee in judgment, oh Nation; surely all who are prudent in spirit, cannot but confess, and acknowledge that these things before mentioned, is the very cause of the present Visitation that is upon thee, and also of the future judgments which are threatened, for these are but the beginning of thy sorrowes which is to come

upon thee because thou repented not of thy evil deeds. Well,

But some it may be will say, what, and where hath been the cause that all these abominations hath thus abounded, and been continued in thee, seeing thou hast had such a large profession of a reformed Christian Religion, to whom I say, search and examine, whether or no the main ground and cause is not found in thy Teachers, and Leaders, for have they not caused thee to erre, and have they not strengthened the hand of the worker of Iniquity (so that none can turn from the evil of his way) by promising of him life, and may not I say of thy Teachers oh *England*, as the Prophet of the Lord said (of the false Prophets) in his day, viz. from the Prophets of *Israel* is prophaneſs gone forth into all the Earth; for hath not thy Leaders been evil examples unto thee of prophaneſs, of drunkenness, and whoredomes many of them, and universally of covetousness, which is Idolatry, for moſt, or all muſt needs ſee that their hearts are gone after covetous practiſes, and by their lyes, (againſt the people of God) and by their lightneſs, they have cauſed the People to erre from the right way, and have led them into rebellion againſt the Light of the Son of God, wherewith they are enlightned, (which would have led them out of the dark pathes of ignorance, and works of Iniquity) under pretence that it was a dangerous principle to be adheard unto, and that it was not ſufficient to lead out of ſin; nor to ſave from ſin, when indeed, there is none other name given under Heaven, whereby Men can be ſaved from ſin, but the name of Jeſus who preached himſelf the Light of the World, and who lighteth every Man that cometh into the World, and whoſe free grace that bringeth ſalvation hath appeared unto all men; ſo that all who turn from this grace of God which teacheth us to live ſoberly, and righteouſly, and godly in this preſent evil World, ſuch turn from the right way, and all who rebell againſt this Light wherewith they are enlightned, they know not the way thereof, as *Jobe* ſaid, and ſo they are ſtrangers to the good and right way, which is Chriſt, who lighteth every Man that cometh into the World, and is not this light or ſpirit of grace in the inward parts, the very thing that thy Leaders hath long perſwaded thee againſt, that thou ſhouldeſt not encline or adhear thereunto, under pretence as aforeſaid, and ſo are like

unto

unto them whom Christ said, did shut the Kingdome of Heaven against Men, who would neither enter in themselves, and them that would enter they hindered, and although they have in pre-
 sence made large Prayers against sin, and iniquity, and seemed to preach against it likewise, yet they have indeed told thee thou couldest not be washed, or freed from sin, while here on Earth, and so have denyed the very work of the Ministry, which was for the perfecting of the Saints, for the Apostle laboured that he might present every Man perfect in Christ, and have they not hereby strengthened the hands of the workers of iniquity, even by begetting a beliefe in them that they cannot turn from the evil of their wayes; so as to be set free from their evil deeds, and yet they promise them life hereafter, but be not deceived with good words and fair speeches, for God will not be mocked with an out-side profession, for if you live after the flesh you shall dye, for the wages of sin is death, but the gift of the spirit of God is eternal life, through Christ our Lord, unto all them that receive and obey it.

Again, have not thy Leaders been the great stirrers up of thy Rulers to persecute the harmless People of the Lord, whom he hath raised up by his power to trust in his Name, and to bear witness for him, and to testifie against thy abominations, ----- have they not moved thy Rulers, and Majestrates to make Lawes, and to put them in execution as aforesaid against us, consider this ob Nation, what a blood-thirsty Generation of covetous Hirelings, thoir hart nourished within thy bowels, may I not say of them as *Hosea* said of the Priests in his dayes, viz. as Troopes of Robbers wait for a Man, so the Company of Priests murder in the way by consent, for have they not been even unanimous in this work of Persecution, how many have they murdered (in the way (of *Cain*) which they are in) by consent in casting of them into Prisons for their filthy lukers sake, and how have they provoked, and stirred up thy Rulers and people to the same work, and even made them their vassals to fulfill their envious wills.

So that all these things being considered (with many more which might be mentioned) have we not just cause to attribute the main ground of thy continuing in these so gross abominations, unto these covetous Hirelings, and filthy Dreamers that defiles

the flesh; I confess, I cannot but believe that there are multitudes of thousands within thy Borders, *oh England*, that sees their folly and madness, and their unstableness, and how they toss up and down, and are driven about with every tempest that ariseth, even as Clouds without rain, as their Predecessors were, whom the Apostle spoke of; and saw come in his day, who went in *Cain's* way of persecution and murder, and were wandering stars, for whom was reserved the blackness of darkness for ever.

For have not the unstability of these men, and their wanderings and tossings to and fro (with every wind or tempest that hath arisen in this Nation) been evidently enough seen, in this our Generation, yea surely, all who are not wilfully blind cannot but perceive how not long since they preached up the Common Prayer Book, seemingly with a great zeal, as though Salvation was not to be attained without Conformity thereunto; but no sooner did the windy tempest arise which blew that away, and the then Powers of the Nation by whom it was upheld (and which these men swore for, and prayed for, &c.) came to be subdued, and the Church faith, and Directory came to be set up in its stead, but presently they were turned, or driven about with the tempest, and wandered from the Common Prayer Book, and swore against the King and House of Lords, by whom it was upheld, and whom before they prayed and sworn for, and began to swear for the Common Wealth, and to preach up the Church faith, and Directory, with as much seeming zeal as before they had done the other. And now again, since the tempest hath risen, and the wind hath blown another way, and their Church faith (of which Christ was not the Author) and Directory hath fallen thereby, and the Common Prayer Book again set up in its old place, they are presently wandered back again to that, and driven about thither, preaching of it up, and praying, and swearing for King, and house of Lords, whom they formerly preached, and prayed, and swore against, and these things they do with as impudent faces (many of them) as though they had never varied from it. Oh hypocritical, treacherous, deceitful hearted Generation, who shall believe them to be Messengers, or Ministers of God, that have no more stability with them; truly their very actions in turning, and tossing, and wandering to and fro, hath sufficiently declared them

them to be without any true foundation, and who shall confide in them for the time to come that are so variable, have we not ground to believe that they will turn to the old Maſs, or to the *Turke's* Alcharon, or any thing that the Powers of the Nation ſhall countenance, ſurely they who believe better then ſo of them, will be deceived by many or moſt of them, as many have been already in times paſt, for although they feignedly appear as ſuch who ſhould take care and watch for the Soul, yet we experimentally ſee, that they ſeek for their own gain, and indeed they ſerve not the Lord Jeſus Chriſt but their own bellies, for their fruits declares that they will murder (as they have done) many for their bellies; and although they flatter with the King, and thy Rulers Oh *England*, as though they ſought, and ſtudyed their welfare, and ſafety, and would counſel them for their eſtabliſhment and ſecurity, yet they are a treacherous Generation, and it is not ſafe for the King to truſt them, for they have an end unto themſelves in moſt or all that they do, and their own intereſt is concerned in moſt of their enterprizes, for they are lovers of their own ſelves, and of pleaſures, more then of God, as the King and his Council may eaſily ſee, if they conſider it, and take an inſpection into it; and let me tell the King and his Council this by the way, together with the reſt of thy Rulers Oh *England*, that if they hearken to the Council of theſe ſelf-ſeeking and time-ſerving men, who are wandering Stars, and Clouds driven with tempeſts as afore declared, I ſay if they follow theſe blind guides, and hearken to their Council, ſo as to be ſwayed by them, and become their vaſſels, to fulfil their blood thirſty deſires in proſecuting, baniſhing, and making havock of the people of God, then in the end they will certainly fall into the ditch of everlaſting deſtruction, and perpetual ſhame, and contempt, out of which there is no recovery, and then ſhall they know that God hath ſpoken by me, and that a Prophet of the Lord hath been amongſt them.

Wherefore oh Nation, and you Inhabitants thereof, let my Council be acceptable unto you at this time, that if poſſible ſo many of you who have not quite ſin'd out your day, (and have yet any tendereſs of heart left in you towards God) may come to find a hiding place from the wrath to come; for if the aforeſaid crying ſins and abominations (which your teachers are a great
cauſe

cause of, as afore shewed) are continued in, then utter destruction and desolation, must and will unavoidably come upon you: Wherefore hearken not to them who tell you that you cannot be made free from sin while you remain in this body, but hearken to the voice of God who is light, and who searcheth your hearts, and declares the secrets thereof unto you by his faithful and true witness which he hath placed in your Consciences, and which calls out of sin and transgression; for if you are in the light, and walk in the light wherewith you are enlightened, the blood of Jesus Christ will cleanse you from all sin, and wash you from all iniquity as the Apostle testified. Neither lend an ear unto them who stir you up to persecute the innocent for the exercise of their Consciences towards God in his Worship, for they cause you to err, and to transgress the Royal Law of God, (which saith, whatsoever ye would that men should do unto you, even so do ye unto them) and thereby you will purchase the displeasure of the Lord against your selves, as many have already done, which will not easily be appeased: Wherefore save your selves from this untoward Generation of false Prophets, who cause you to err, and who make a prey upon you, and come out from amongst them, and be separate from them, and touch not the unclean thing, or any thing whatsoever that will defile the Conscience, but break off your sins, and all kind of iniquities by speedy repentance, and by true submission to Gods faithful witness, his spirit of grace in your inward parts, which will teach you (as it did the Saints of old, and as it doth us) that denying ungodliness and worldly lusts, you should live soberly, righteously, and godly in this present World, for there is not another way to escape the righteous and dreadful judgments of the Lord, which is already begun to be revealed upon thy Inhabitants, oh *England*, but only by turning to the Lord with their whole hearts, and by truly humbling themselves before him, and by learning obedience to the gift of his spirit which hath long strived with them; for it is not an outside profession that will serve the turn, the Lord hath been long grieved therewith already, and many have soared aloft, above the measure of the gift of the Spirit of God into an airy profession of high things, but hath not had the life of what they have professed, only have made their profession a cloak for their wickedness, many of them,

them; and thereby the Spirit of the Lord is, and hath been grieved, and he is now arisen to lay open their nakedness, that their shame may appear, of which he sent them a sign before hand, and now all false foundations shall be discovered, and all false coverings shall be ript of, and all outside professions shall wither, for God is arisen to fan the Nations, and to winnow them, and he will separate betwixt the Wheat and the Chaff, and he will gather the Wheat into his Gardner, and the Chaff shall be burnt with unquenchable fire; and wo be unto them that are covered, and not with the covering of the Spirit of the Lord.

Therefore let every one humble themselves under the hand of God which is now stretched out in Judgment, and mind the simplicity that was in Christ Jesus, who made himself of no reputation, but humbled himself; and then will the lofty aspiring mind be kept down, which otherwise will be aspiring after (and intruding into) things above its reach, and will neglect to be obedient to those small things which are made known, and this hath been and still is the state of the greatest part of people professing Christianity: But as I said before, that will not serve the turn, nor give people acceptance with the Lord, for then had God been highly pleased with this Generation, but contrarywise it hath provoked him to wrath, and to visit them with his Judgment, that thereby they may be humbled, whereby they may perceive that humiliation in life, and godliness of Conversation, and a righteous upright walking with the Lord, is of greater acceptance with the Lord then all outside shews and empty professions whatsoever.

Therefore at last, amendment of life is the matter, and a close walking with the Lord in his Covenant of Light, according to the appearance thereof, is the thing that must bring people into favour and peace, and acceptance with the Lord; for this I perceive that God is no respecter of persons, neither will he regard them because of their profession, nor yet because of their greatness, (for of him are all things) but in every Nation, he that feareth God, and worketh Righteousness is accepted of him: Neither is it your many Prayers that he hath regard unto, while rebellion against his Spirit, with envy and murder against his people lodgeth your hearts; and those acts of violence towards them are in your hands;

hands; for saith he, *when you make many Prayers, I will not hear, for your hands are full of blood:* No more will your fastings at all remove the present Visitation of his Judgments from amongst you, nor cause health to spring unto you, while you fast as you do at this day, that is (as your fruits declares) for strife, and debate, and to smite (the people of God) with the fist of wickedness, which is the fast that was forbidden of God, *Isa. 58. 4.* in which you do (according to your confession) the things that you ought not to do, and you likewise leave undone (as you say) the things that you ought to do, that is to keep the fast which the Lord hath chosen; which is, to loose the bands of wickedness, and to undo the heavy burdens, (that is laid upon Gods people, and upon the seed of God in your selves) and to let the oppressed go free from those sufferings that you inflict upon them, and that you break every unrighteous yoke; for this is the fast that you ought to keep, and these are things that you ought to do, (in order to the staying of the present hand of Judgment, which is stretched forth) which indeed you leave undone, and therefore (as you say) you have no health in you; but if you would keep the Commands of God, that is not to fast as you do this day, which is to smite with the fist of wickedness, but if you would study to be quiet, and as much as in you lies to have peace with all men, and would keep the fast which the Lord hath chosen, that is to loose the bands of wickedness, and to undo the heavy burdens, and set the oppressed free, and wouldst deal thy bread to the hungry, and bring the poor that are cast out unto thy house, and when thou seest the naked that thou cloath them, and that thou hide not thy self from thine own flesh, then would the promise of God (which he is not slack concerning) be soon fulfilled unto thee oh Nation; for then should thy light break forth as the morning, and thine health should spring forth speedily, thy Righteousness should go before thee, and the glory of the Lord should be thy rearward; then thou shouldest call, and the Lord would answer; thou shouldest cry, and he would say, here am I: For he is faithful that promised, and these are his faithful and true promises, which is not fulfilled unto thee oh Nation, because thou dost those things (as aforesaid) which thou ought not to do, and leaves undone those things which thou ought to do; and this is the cause that

that thine health doth not spring forth, and that thine Inhabitants have no health in them.

Oh *England, England*, how incurable is thy wound, must many of thy mighty men perish, or fall (before thy breach can be made up) through hearkning to the voice of an Adulteress, whose feet abides not in her house, *Prov. 7. 11.* and through taking counsel of a whorish Woman, who hath corrupted the earth with the abundance of her Fornications, and enchanted and bewicht the Inhabitants thereof with her Sorceries, and by whom many mighty men have already fallen, as *Solomon* said, *Prov. 7. 26.* Well, but must she be the cause of the fall of many in this our day also; Oh my heart is even broken within, and I am even very sorely afflicted because of the consideration of these things. What, will not thy great Men and Rulers hearken unto the counsel of the Lord, that they might be healed, but hearken unto the voice of an Harlot, whose wayes are so movable that they cannot be known, *Prov. 5. 6.* and who causeth all to perish that she compasseth within her Habitation, *Prov. 2. 19.* Well, I could wish that if it were the will of the Lord it might not happen unto them as it did unto *Ahab* of old, who had provoked the Lord, (and by the false accusation of the sons Belial, caused the blood of innocent *Naboth* to be shed) untill his Decree was sealed against him, which caused him to say, who shall perswade *Ahab* that he may go up and fall at *Ramoth Gilead*, *1 Kin. 22. 20.* and there came forth a Spirit and stood before the Lord, and said, I will perswade him; and the Lord said unto him, wherewith? and he said, I will go forth and be a lying Spirit in the mouth of all his Prophets; and the Lord said, Thou shalt perswade him, and prevail also, go forth, and do so; So the lying Spirit went in the mouths of his Prophets, and perswaded him by them to go on in the thing that he desired; But *Micaiah* the true Prophet of the Lord told the King in faithfulness what would be the issue of that interprize that he was putting himself upon; nevertheless, the King would not hearken unto *Micaiah*, but commanded that he should be put in Prison, and fed with the bread of affliction, and with the water of affliction, &c. and hearkned unto the lying Spirit that was in the mouths of his many Prophets, who prophesied smooth things unto him: and by them this lying Spirit prevailed, and caused him to fall before the host of the King of *Assyria*.

Well, I say, I could heartily wish that it may not prove so with thy Rulers and Magistrates, (oh *Nation*, as it did with *Abab*) and that they have not so far provoked the Lord (by persecuting and shedding the blood of the innocent) as to cause him to seal his decree against them, or any of them, as he did against *Abab*; and I could wish that it might not prove so (which I have cause to believe it will) that he hath given permission to the lying Spirit to go in the mouths of thy Priests and Prophets, by them to perswade thy Rulers to go on in this Antichristian work of persecuting the innocent and harmless people of the Lord, thereby to fill up the measure of their fathers iniquities; that so he may be avenged on them. But oh that thy Rulers had hearkned unto the counsel of those whom God sent unto them; who came not for filthy lucre, nor with flattering speeches, but in the name of the Lord, declaring his Counsel in plainness and faithfulness for thy good; but alas, instead of hearing their Counsel, they have done unto them as *Abab* did unto *Micaiah*, even put them in prison, and fed them with the bread and water of affliction; and thereby they have provoked the Lord of Hosts; so that without all controversie (as I said before) if thy Rulers persist and go on following the Counsel of those false Prophets into whose mouths the lying Spirit is entered to perswade them that the way to remove or stop the present Visitation of Gods Judgments (which is revealed in the midst of thee) is to be severe in persecuting and banishing his despised and harmless people out of thy borders; I say if their Counsel be hearkned unto, and obeyed therein, that lying Spirit will certainly thereby prevail, and will cause them to fall, and none shall help them, and they shall be broken with a perpetual breach, and none shall bind them up.

Wherefore hearken unto this ye Heads and Rulers of the Nation of *England*, the Land of my Nativity; be not proud nor stout hearted against the Lord; but fear and dread the Almighty God of Heaven and Earth, for he hath certainly a Controversie with you, and he will not at all regard the lofty looks, nor your proud carriage, for he will be revered, wherefore humble your selves in dust and ashes in his Presence, (you who have not quite sin'd out your day) and put on Sackcloth before him, if so be there may be hope, least he break you in pieces as a Potters vessel of Clay, and there be none to save you.

And thus oh England I have briefly and faithfully declared unto thee thy state and condition, according as God shewed it unto me; and the cause of thy present Calamities, and of the future Judgments that threatens themselves; and also the way in which they may in a great measure be prevented, and the hot displeasure and indignation of the Lord be appeased, in which thy Rulers may likewise see the state and danger they are in: But yet I know many will not hear nor regard at all untill their desolation come upon them; yet nevertheless, I shall be clear in that I have discharged my conscience unto them from time to time, according as God required me, so that if they perish in their gain-sayings, and stiff-neckedness, their blood will be upon themselves, and upon them who caused them to err.

J. C.

P O S T S C R I P T.

WHen the good will and loving kindness of God (who wills not the death nor destruction of any) hath been largely manifested unto a rebellious and stiff-necked Generation of people, in striving with them by his good Spirit; and when he hath oft reach'd unto them with the visitation of his Love, and called unto them (by the mouths of his Servants, Prophets, and messengers) to repent, and turn every one from his evil way, that they might be healed, and find mercy with the Lord, and yet they will have no regard thereunto, but refuse to be reformed, and continue still in their rebellion against the Light of his good Spirit in their hearts; and despise, hate, persecute, and despitefully use the servants and messengers of God, whom in tender mercy, love and good will, he sent unto them; I say after the long suffering and loving kindness of God hath been so largely (and on this wise) manifested unto a rebellious and stiff-necked people; who so evilly requite his love to them; is it not then justice in the Lord to cease striving with them, and to give them up to hardness of heart; and to seal his decree against them, and (in his wisdom) to find out a way that their eyes may be closed, and their hearts hardened, lest they should see, and understand, and be converted, and healed; that so it may come upon them according to that Prophetical saying of Solomon, viz. He that oft times is reproved, and stiffeneth his neck, shall suddenly be cut off, and that without remedy.

Wherefore now consider, oh Nation of England, is not this the very state of many of thy Inhabitants at this day? hath not the love and good will of God been largely manifested to them; what he hath long striv'd with,

with them by his good Spirit in their hearts; and hath not his precious Word of Life been plentifully declared amongst them, even to the uttermost of thy borders every way; hath it not been line upon line, and precept upon precept unto them, even by the mouths of his faithful servants and Prophets, whose cry in thy streets hath oft and long been; turn ye away ye from your evil ways, why will you die, &c. and did they not declare that Gods dreadful Judgments was nigh to be revealed upon them, that should not repent, and turn from the abominations against which they testified? But alas, few at all had regard thereunto, but many look upon it as a idle tale, or as a whimsical imagination, and refused to hear and fear, (even as Jerusalem did in the day when Christ would have gathered her) and therefore now (in the justice of God) is his decree gone forth, and sealed against many of them (as it was against Jerusalem) and his righteous Judgments (which was threatened and prophesied of by his servants, and handmaids) is begun to be revealed amongst them, and in the midst thereof he hath (in his wisdom) found out a way to blind their eyes, and to stop their ears, and to harden their hearts, lest they should see and hear, and understand, and be converted and healed; for as Job said, He taketh away the perfect and the wicked; and because in this so, that (in this present Visitation) he taketh away the Righteous from the earth as well as the wicked, therefore the wicked cannot discern between him that serveth God, and him that serveth him not, (according to that saying of Daniel, viz. None of the wicked shall understand, but the wise shall understand, &c.) But they are ready to conclude, and many do conclude that the Righteous are not righteous, and that the just and innocent are not just and innocent. But because they have slighted the day of Gods love unto them, (in which his hand was stretched forth to gather them,) he hath so brought it to pass, & takes away the just as well as the unjust, that thereby their eyes may be blinded, that they may not see a difference, and that their ears may be stopped lest they should hear his Word, and that their hearts may be hardened (as Pharaohs was) lest they should understand the way of life, (in which the just walketh) and be converted thereunto and healed, & yet in all these things iniquity cannot be charged upon the Lord, (because he willed not their destruction, but did strive with them long, and gave them space to repent, but they repented not,) their destruction is of themselves, for whom he would have gathered them, they would not; therefore I say of themselves, that they are left to desolation; yet this is a remnant in the midst of thee (oh England) whose day is not yet over, & him he will spare, and will gather them to himself, and they shall see the path of life, and have the view of the Bridgroom of their souls, and understand the things that belong to their everlasting peace, and shall be glad and rejoice in his great Salvation.

I. C. THE END.

J. C.

THE END.

